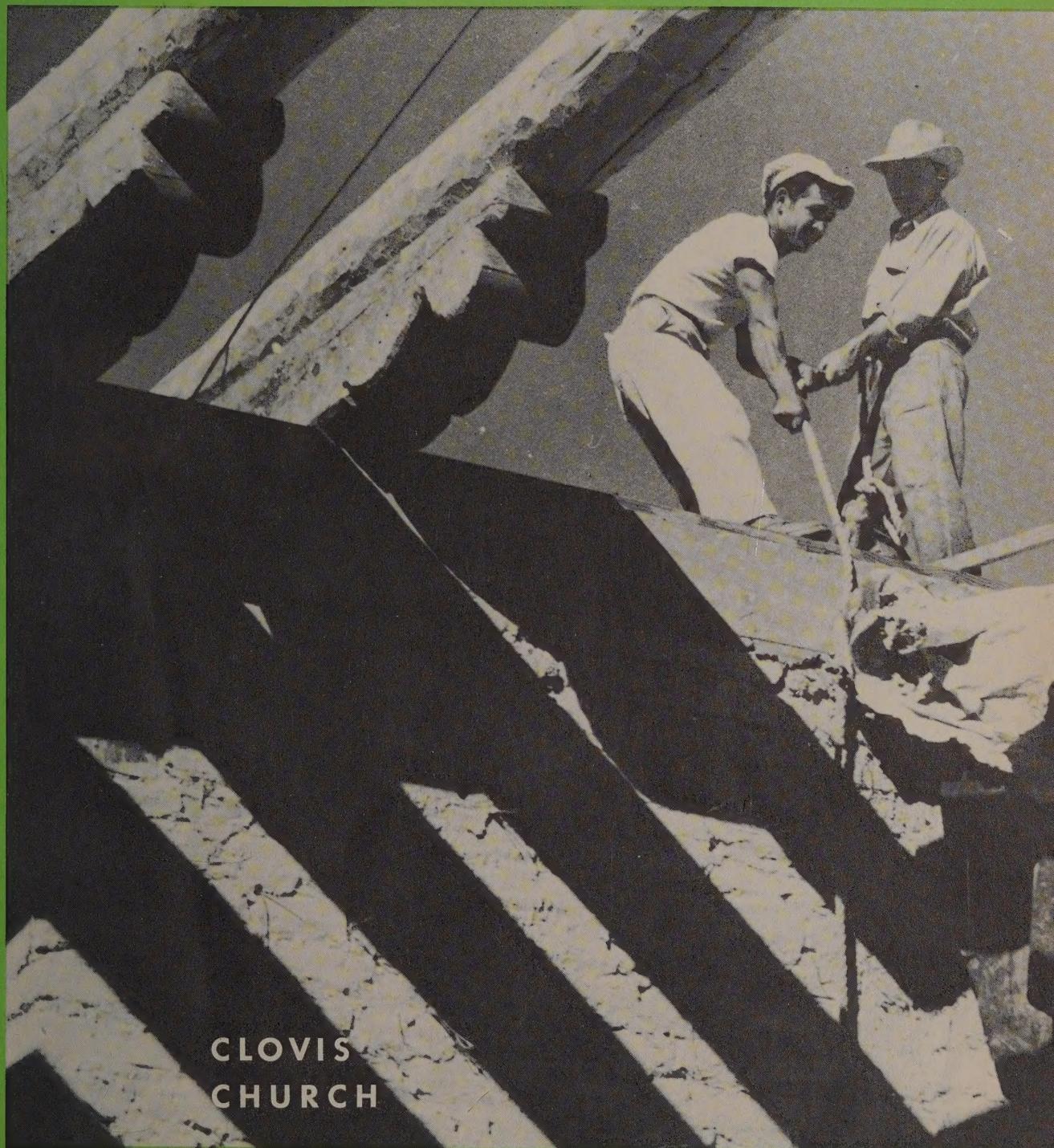


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# Gloria Dei Anniversary

FLAG-RAISING on Trinity Sunday began anniversary observance. Here the Rev. John Craig Roak, rector, inspects special anniversary flag. Building projects include rebuilding original church, building museum, national park, Revolutionary War Corner in graveyard



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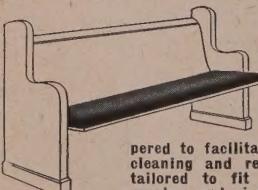
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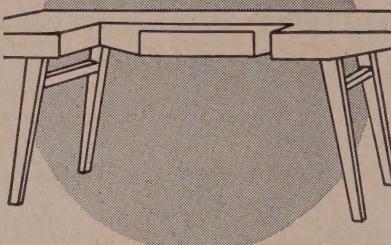
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# FORTH

VOL. 115 NO. 8  
SEPTEMBER 1950  
Editor WILLIAM E. LEIDT

## Contents

Gloria Dei Anniversary .....	Inside Cover
Frontispiece: Church School Choir .....	6
Thirty-Two Missionaries Go Overseas .....	7
Built in Tradition of the Pharaohs ... <i>By the Rev. Ross R. Calvin</i> .....	10
Research and Survey Chart Parish Futures .....	13
Cuttington Builds for the Future By the Rev. Edward M. Turner....	15
Two Hundred Students Share One Room By Clarence Wallace Hayes....	18
Each Day at Oregon State Brings Something New By Helene Schnurbush....	20
Eyes Are Turned Ahead at Cathedral Academy By Russell E. Dill....	22
Check Your Calendar .....	4
Churchmen in the News.....	25
Let Us Pray .....	12

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**THE COVER.** This striking photograph shows workmen constructing St. James' Church, Clovis, N. Mex. Traditional, fine craftsmanship and native materials are combined to make building of unusual beauty that will last for centuries. For story of this unique church, to be consecrated on September 12, turn to page 10.

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8-10 Laymen's Training Program Conference. Seabury House, Greenwich, Conn.

20, 22, 23 Ember Days

24-October 1 Religious Education Week

28-29 Joint Commission on Approaches to Unity. Seabury House

### OCTOBER

3-4 Church Periodical Club Executive Board. Seabury House

5-9 Woman's Auxiliary Executive Board. Seabury House

10-12 National Council. Seabury House

15 Youth Sunday

31-November 2 Episcopal Parish School Association Conference. Bishop McLaren Foundation, Sycamore, Ill.

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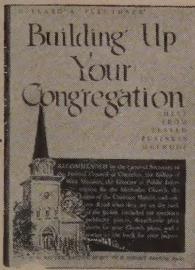
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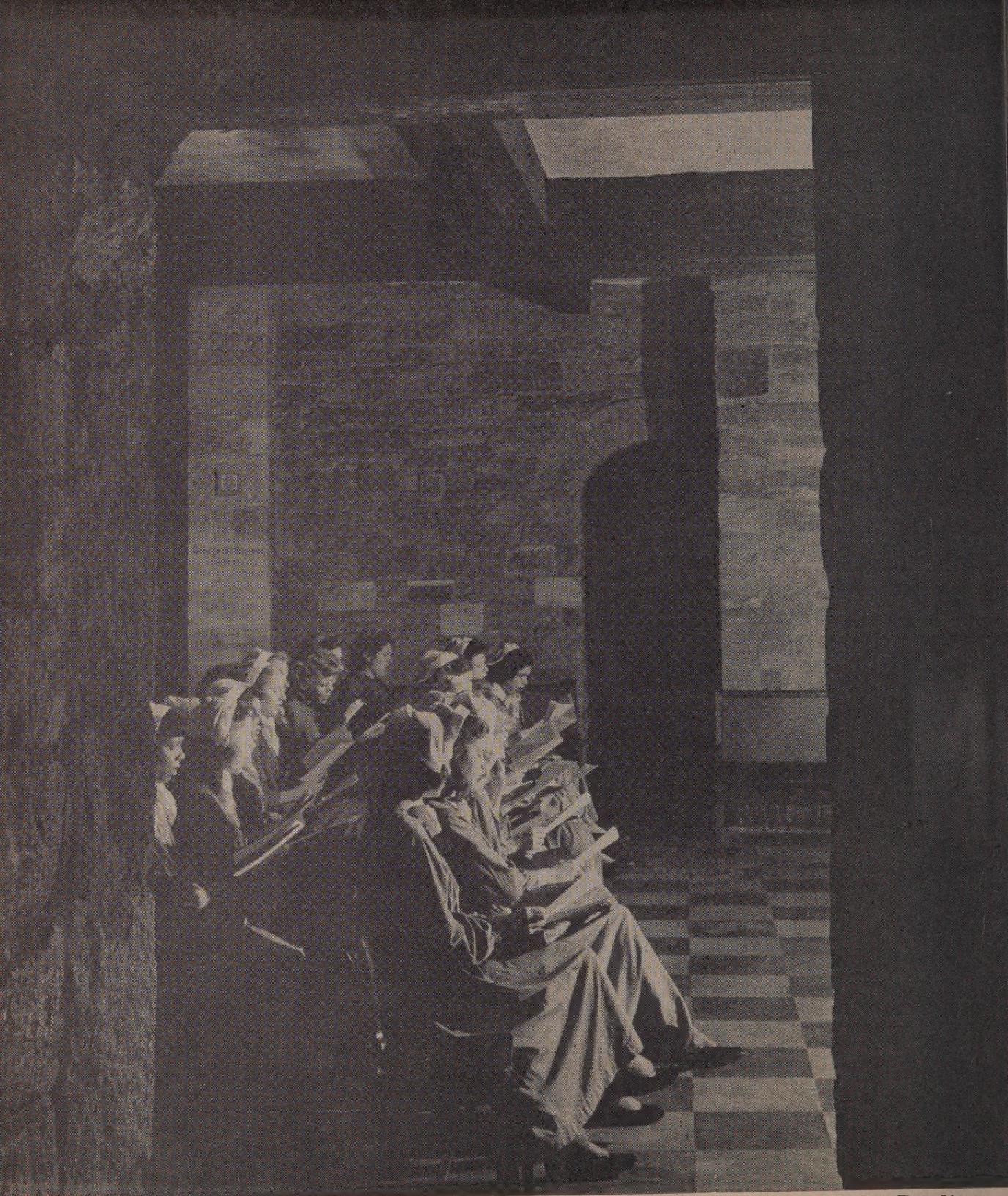
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Dominis from Three Lions

THIS month, as autumn begins, boys and girls again flock to Church School, and in junior choirs exuberantly proclaim praise and thanksgiving to almighty God. Above, the junior choir at St. George's Church, New York City, has a final rehearsal before service



Town and Country

Largest group of new missionaries in history of Church gathers for conference and commissioning at Seabury House, Greenwich, Conn.

# Thirty-Two Missionaries Go Overseas

GROUP INCLUDES HIGHLY SKILLED, DEVOTED YOUNG PEOPLE

SELDOM before in the history of the Church had there been such a gathering. And for the young men and women assembled that weekend, never again would there be another comparable to it. Seabury House, under whose roof has been held almost every kind of Church conference, was the scene of yet another.

Here meeting for two days, June 17-18, were the Church's newest overseas missionaries, thirty-two in number, the largest group ever to be sent out by the Episcopal Church at any one time. They will go to areas where their various skills are sorely needed—to Cuba, Honolulu, Japan, Okinawa, where the Church's work is just beginning, Liberia, and Nicaragua.

In the group are sixteen clergy,

one nurse, four teachers, one mission treasurer, one medical doctor, one priest-medical doctor, and ten missionary wives. Before the end of the summer it is hoped that one doctor, two nurses, and one teacher will be added to the team.

## They Are One in Purpose

They come from many different backgrounds. Fifteen dioceses of the Episcopal Church are represented, as is the Church of England; they are graduates of nineteen colleges, including Oxford University, England; those who are clergymen attended six theological seminaries. But they are one in purpose, to extend the work of the Church to every part of the earth, to dedicate themselves to the goal of "One World in Christ."

On Sunday, June 18, in the William Lawrence Memorial Chapel at Seabury House, they were commissioned as overseas missionaries of the Church by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, with the Rt. Rev. John Boyd Bentley, Vice President of the National Council and Director of the Overseas Department, assisting. In the brief service, they reaffirmed their allegiance to Christ and their missionary vocation, and they promised to give themselves unreservedly to the work they are undertaking, to maintain the faith, and to "proclaim with fidelity the truth of the Gospel."

An entirely new missionary field, Okinawa, is being opened by two of the missionaries, the Rev. Norman

Continued on next page



All photos by Town and Country

**PRESIDING BISHOP** addresses part of group, which includes sixteen clergy, nurse, teachers, treasurer, and doctors



**BOUND** for St. Timothy's Hospital, Cape Mount, Liberia, are Laura Yergan, R.N., and Anna C. Jones, M.D., here with Bishop Bentley

## Missionaries Go Overseas . continued

B. Godfrey and the Rev. William C. Heffner. Mr. Godfrey has been rector of St. John's Church, Massena, N. Y., for the past ten years. He, with Mrs. Godfrey and their five children, will live temporarily in Honolulu until a home can be built for them on Okinawa. Mr. Heffner, who will work with Mr. Godfrey, served in the Navy during the war and has had pastoral clinical training and experience in young people's work.

### Largest Group Goes to Japan

The largest number commissioned were destined for Japan. Included in this group was the team of three requested by the Presiding Bishop of the *Nippon Sei Ko Kwai* (Holy Catholic Church in Japan) to head the staff of the Central Theological College, Tokyo. Dean of the seminary will be the Rev. Shunji F. Nishi, who has been a fellow and tutor at the General Theological Seminary, New York, and assistant chaplain at Columbia University. The Rev. Christopher Morley, Jr., son of the famous writer, will join the seminary faculty. He served during the war

with the U. S. Army and the British Army. Also on the faculty will be the Rev. Roger N. Whybray, who has been a tutor and instructor at the General Theological Seminary. He and Mrs. Whybray will proceed to Japan after some further study in England.

Others go to various parts of Japan. The Rev. Robert H. Coleman, former captain in the U. S. Marines, will do pastoral clinical work in Kyoto. The Rev. William D. Eddy (FORTH, March, page 8) will be on the faculty of the Monoyama Boys' School, Osaka. He has travelled all over the world with his family, was a naval officer during the late war, and has worked as a newspaper reporter and a lay missionary in Mexico.

The Rev. Judson S. Leeman, M.D., former Navy chaplain who has combined medicine and religious ministry in his work, will be on the staff of St. Luke's International Medical Center, Tokyo. The Rev. William B. Parsons, nephew of the Rt. Rev. Malcolm E. Peabody, Bishop of the Diocese of Central New York, will serve in Kobe. He served with the Navy during the war and has worked with the clergy school at Calvary

Church, New York City. The Rev. Robert MacL. Smith, who had been working as a lay missionary in Mexico prior to his ordination, has been assigned to pastoral work in Kyushu, Japan.

### Teachers for Liberia

Liberia will welcome a large group also. Paul M. Daniel, with experience in Boy Scout work and three years in the Infantry and Air Corps, will go with Mrs. Daniel and their young son to head the new laboratory in the science department of Cuttington College, Suakoko. He has been laboratory assistant in the department of zoölogy, Miami University, for the past year. Anna C. Jones, M.D., a graduate of the Harlem Hospital of Nursing, St. Augustine's College, Raleigh, N. C., and Meharry Medical College, has worked for years toward the goal of service in Liberia. Her first disappointment came, when, at the end of her nursing studies, she was told that she was too short to fulfill the height requirements for missionary nurses. But learning that there are no such restrictions for doctors, she set about obtaining her M.D. Now, at last, she is on her way to join the staff of St. Timothy's Hospital, Cape Mount.

Mrs. Laura H. Yergan, R.N., also



REPRESENTING fifteen dioceses, nineteen colleges, and six seminaries, new missionaries are going to six different mission fields



REAFFIRMING allegiance to Christ and to Church's Mission, group gathers in chapel for their commissioning service

will go to St. Timothy's, where she will join the nursing staff. She has worked with the Harlem Hospital, the Hartford Visiting Nurses' Association, and the New York City Department of Health. The Rev. Gale F. Miller will work in interior missions. He is a former U. S. Marine and has been student minister-in-charge in Cliftondale, Mass., for the past two years. Edith J. Sloan, who was educated in this country and Switzerland and served as an officer in the WAC during the war, will be on the faculty of the House of Bethany, Cape Mount. Reed F. Stewart will go to Bromley, where he will be superintendent and Mrs. Stewart will be principal of Julia Emery Hall. Also to serve in Liberia is the Rev. Max M. Pearse, Jr., who has been curate of St. Columba's Church, Detroit, Mich.

Leaving for work in Cuba in the very near future is the Rev. Milton R. LeRoy of Atlanta, Ga., former lieutenant in the U. S. Army. Work among the Mesquito Indians in Nicaragua will be the mission of the Rev. Moultrie H. McIntosh, who has been student chaplain at the Episcopal High School, Alexandria, Va., for almost two years. A baritone of considerable prominence, Mr. McIntosh served in the Army during the war and has had two years of

pastoral clinical training. He will go to St. Mark's Parish, Bluefields, Nicaragua.

Three missionaries were appointed to Hawaii. Joseph F. Reed, treasurer of the Missionary District of Honolulu for the past four years, following three years in the U. S. Marines, has been placed under regular missionary appointment. He will continue his work in Honolulu. The Rev. Kenneth T. Cosbey, son of the Rev. Edward Cosbey of Wood Ridge, N. J., also will serve in Hawaii. He is no stranger to the island, since he was stationed there when he was a captain in the Marines. The Rev. William R. Grosh will go to Waimanalo on the Island of Oahu. He has worked as a lay pastor in a Virginia prison camp and in rural parishes and missions.

#### A Christian Imperative

Today the need for overseas missionaries is greater than ever before. The growing influence of anti-Christian ideologies has made it imperative that the work of the Church be maintained at its fullest vigor. But this end can be accomplished only if the number of missionaries is multiplied. This summer, these thirty-two well-trained men and women have accepted the challenge. In the years

ahead, their opportunities and successes will be shared by others who, like them, will have a vocation in the Church overseas.

#### Preparations Underway For 1952 General Convention

THE fifty-seventh General Convention, meeting in Boston from Monday, September 8, through Friday, September 19, 1952, will be the first Church convention to hold some of its regular sessions in Symphony Hall.

The House of Deputies will meet in Symphony Hall, the House of Bishops in Horticultural Hall, and the Triennial Meeting of the Woman's Auxiliary in the ballroom of the Copley Plaza Hotel.

The great opening service of General Convention will take place in the Boston Garden, where the United Thank Offering presentation service also will be held.

The opening Corporate Communion of bishops and deputies will be in Trinity Church. Emmanuel Church will serve as headquarters for the Youth Convention. Smaller meetings will be held there, while the larger meeting will convene in the new John Hancock Building. Exhibitions will be housed in Horticultural Hall.



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# Built in Tradition of the Pharaohs

## NEW MEXICO CHURCH USES ANCIENT BUILDING TECHNIQUES

*A*NCIENT and modern; beautiful and functional; striking and unusual, yet blending perfectly into its environment: that is the new Church of St. James, Clovis, N. Mex. Visitors use three words over and over to describe it. The first is *indigenous*, which means more than native, for it conveys the idea of something standing in the place where it was engendered and brought forth. The church is made of apricot-hued *adobe* clay taken from the earth less than a dozen miles from its site.

• *The Rev. Ross R. CALVIN, rector of St. James' Church, Clovis, N. Mex., is the author of two books on the Southwest: Sky Determines and River of the Sun.*

By the Rev.  
ROSS R. CALVIN

The second word is *unique*, which means far more than merely uncommon. Recently the U. S. State Department requested and received permission to translate a magazine article on this church with a view to republication in "continental Europe, Latin America, the Middle East, the Far East, and Africa." In the entire Anglican Communion there is probably no other church similar to this one, nor one which expresses so clearly the character of the American Southwest.

The third word is the over-worked *beautiful*, which refers to line and

proportion, with overtones of functional fitness.

The arid Southwest is one of the most sharply-marked regions of America. Its landscape is different; its history and tradition are different; its climate is different. Above all, its light and sky are different. Snowfall is light, which, of course, robs a steep Gothic roof of its functional value; the sunshine is of extreme intensity, which renders shadows black and cool; and yet in many parts of the region the winter minima of temperature are notably severe. The

Continued on page 12

Al Sass →  
THICK adobe walls support heavy yellow pine beams. Church is probably only one of its kind in entire Anglican Communion



# In Pharoahs' Tradition . . . continued

response to these climatic and cultural factors acting in combination is a growing tendency toward an indigenous architectural style which is now clearly apparent in the most sophisticated buildings of the region.

Basically the style might almost be called a renaissance of the one developed by the early Spanish Franciscans during the two and a half centuries when this region was under the flag of Spain, a style in which the favorite medium was *adobe* (sun-dried brick), the roofs flat and supported upon exposed logs of peeled pine, the walls of extreme thickness and with comparatively few openings, and the general outline low, cube-like, and having well-rounded edges.

The proponents of the traditional Georgian style have few good arguments relevant to the Southwest, and the advocates of Gothic still fewer. In this region both are rootless innovations, and the same may be said of most other conventional styles. It doubtless would have been possible for the builders of St. James' to go along with some of the more extreme contemporary experiments, but they had no willingness to explore a sea of uncharted problems in cost and material. Furthermore, many of these experiments have turned out like similar radical experiments in car models; and nobody likes to be the owner of an out-of-date "orphan" which failed to establish a trend of fashion.

So the choice was *adobe*, which has continued in fashion, more or less, since the days of Moses and Pharaoh.

## Mixed with Bare Feet

The Spanish-American workmen, whose forbears had made *adobe* bricks in Old Mexico, in Spain, and perchance centuries earlier among the Moors of the Near East, mixed the clay and water in the age-old manner with their bare feet. And as in the long ago, they used clean wheat straw as a binder, although unlike Pharaoh's Israelite bondsmen, they did not have to gather their own straw.

The bricks as they lay drying in the flaming sunshine, acres of them, were of a color which may be described factually as apricot. Each one weighed forty pounds and could stand a vast pressure without crumbling. They had been manufactured according to the best practice of the Pharoahs; but they had been pre-tested by today's most refined laboratory methods at the University of New Mexico; and when the immensely heavy walls at length began to rise, they rested on foundations of concrete and steel forty-two inches deep, and approved by modern engineering.

## Vigas for the Roof

After many weeks the walls reached their full height and were ready to receive the thirty-five-foot pine logs (called in Spanish *vigas*) which support the weight of the roof. Each *viga* had already been peeled, chipped, and smoothed by a workman with an adz for the traditional finish. They then possessed a yellow satiny luster. Their ends rest upon great massive corbels or brackets of fir wood which have the redness of cedar.

When the roof was finally decked

over, the *viga* ends projecting outward two or three feet cast parallel stripes of shadow upon the walls, which keep silently moving in the sunshine like a mark on a sundial. These projecting roof beams are always a characteristic of the true southwestern style, and no feature adds quite so much to its charm.

## A Swarm of Choppers

There followed next a proceeding which on more conventional buildings would have seemed insane. Workmen swarmed over the structure with axes and began chopping. They did not, however, chop at random, but according to a nicely calculated plan, rounding off all sharp corners and beveling edges until an over-all molded look resulted. Here the blueprints gave little assistance, and the builder's taste rather than his measurements was his only guide, either to a work of art, or a misshapen failure.

The sculpturing process was completed during the late autumn of 1949, in constant dread of rain or snow, which might have eroded the walls badly. Immediately afterwards a heavy coat of stucco was applied to the exterior, and then at length the whole structure was protected against the elements.

The rest of the construction has

Continued on page 30

# LET US PRAY

## For New Missionaries

**A**LMIGHTY God, Giver of wisdom, who never failest them that seek thee; inspire and guide, we beseech thee, the hearts and minds of thy servants newly appointed to the mission field. Give them a world-wide vision of the Mission of thy Church; grant them patience and insight, faith and obedience to thy holy will, that being led of thee, they may by thy Spirit lead thy people on from strength to strength in the work of thy Kingdom; through Jesus Christ, thy Son, our Lord. *Amen.*

## For the Church in India

**O**GOD, who hast promised that they shall come from the East and from the West and sit down in thy Kingdom, we remember before thee the vast multitudes of India. Bless her leaders, guide her patriots, heal her divisions, and lead thy Church into unity, peace, and power; through Jesus Christ our Lord. *Amen.*

WHERE should a new parish be built? What parish, if any, should be closed? What are the needs of a specific neighborhood? What can the neighborhood clergyman do to meet those needs? What will be the character of a neighborhood within the next ten years? On what, therefore, should the clergyman concentrate in his religious education program?

Baffling questions such as these confront every minister and administrative office of the Episcopal Church. Today their questions are being answered for them in an attempt to put Church planning and strategy on a scientific basis and displace the hit-and-miss tactics of former years.

In response to requests from dioceses and missionary districts for guidance, a new division to be known as the Unit of Research recently was incorporated into the Home Department of the National Council. It will make statistical studies of a neighborhood, city, rural district, or entire diocese, noting everything from population movement and trends to the number of homes with telephones and running water, and come up with the answers on what to do and when in Church planning.

Statistics on population, population movement, financial status of the groups being studied, health conditions, educational and recreational facilities, and the standard of living within the area are gathered for a period of ten to thirty years. These are charted on maps and graphs, and the neighborhood parish, which at the same time has been studied statistically, is then "measured" in comparison to the entire area, through these graphs, graphic maps, and charts.

This new wrinkle in Church strategy first was developed at Seabury-Western Theological Seminary, which established a department of social research four years ago. The head of this department, the Rev.



NEW DIVISION of National Council is Unit of Research, directed by the Rev. Joseph G. Moore. It makes statistical studies of neighborhoods to help parishes plan.

## Research and Survey Chart Parish Futures

Joseph G. Moore, a sociologist and anthropologist, is now director of the Unit of Research.

The Rev. George A. Wieland, Director of the Home Department, and the Rev. Clifford L. Samuelson, Executive Secretary of the Division of Town and Country Work, head the administrative committee of the unit.

The Department of Christian Social Relations will assist the unit in phases relating to social service. Others working with the new unit are the Rev. Norman L. Foote, Director of the National Town and

Country Institute, and William V. Dennis, field worker.

The research unit presently is studying New York City, a project which will take two years. The study includes Manhattan, the Bronx, and part of Westchester County. All parishes, missions, and chapels within the area will be studied and measured against the study of the geographical area.

Before being taken over as part of the Unit of Research, the seminary department of social research

*Continued on next page*

# Research and Survey . . . continued

had made studies of the Diocese of Chicago and eight parishes in Chicago, and special area surveys of Evanston, Highland Park, and Deerfield, all Chicago suburbs. It recently completed studies of the Dioceses of Atlanta and Kentucky, and special studies of Greater Atlanta, Columbus, Ga., and Louisville, Ky.

In a map-laden room, where Mr. Moore was supervising his assistants and studying some of the maps which are tacked edge-to-edge on the walls, he explained that the research center has developed a sampling technique which enables parishes to determine whether their programs are geared to fit neighborhood needs. This type of research makes available to the Church the same kind of factual information that businessmen obtain from market surveys.

"One of the most important parts of any survey made by us is the study of population shifts, by means of which we can indicate future problems. We can make recommendations to a parish, and, while the parish still has strength, it can meet those problems and not need to reduce its program and die a slow death," Mr. Moore said.

"It is not by accident," he pointed out, "that some communions have land bought and paid for before a neighborhood is built up, nor is it an accident that parishes of some communions constantly change in

character as the community in which they are found changes."

If the neighborhood survey, for instance, shows a large percentage of young married couples, and the parish survey shows in turn a large percentage of persons over fifty years of age, that parish program is obviously not in step with and not geared to the needs of the community. The research department, upon discovering such conditions, makes recommendations to the parish priest and vestry, which, in several cases where carried out, have resulted in marked growth of the parish.

The study of Chicago, for example, revealed that the Church's greatest missionary opportunity in that diocese lies within the city limits of Chicago itself, where thousands of potential Churchmen live. In many densely populated areas within the city, where now only "store-front" churches stand, there were once thriving parishes of the Church. But as the Anglo-Saxon element of the population moved to the outskirts of the city, the parish programs dwindled and some parishes even closed.

"If the Episcopal Church is not to become a class Church, if it is to be catholic and not a club, we must start one new mission within the city limits for every new work we finance in the outlying communities," Mr. Moore stated. "Recommendations

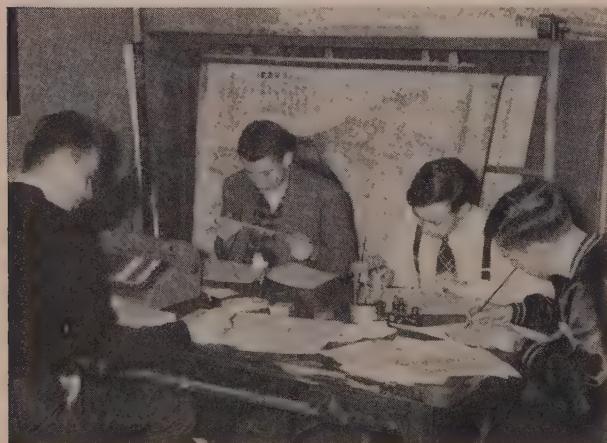
from the research study have been made to parishes within those densely populated areas; they have adapted themselves to the problems of shifting populations; and those parishes now are being saved for the Church."

Although there is no possible way in which all requests for this service can be met in the immediate future, the Unit of Research hopes to make a minimum of four similar studies a year of dioceses or missionary districts, and there will be provision for some local studies of cities, counties, or small areas.

But before any study can be made, the bishop and council or convention of a diocese requesting a survey must work out aims and objectives of the study, appoint a local committee, provide a budget or appropriation to cover expenses, and make available clergy and laity to assist in the survey.

The Unit of Research has been constituted to meet an urgent need. For if the Church is to continue an effective ministry in view of the changing American scene, it must have the facts. Until it is known, factually, what the present situation is, it is difficult, if not impossible, to chart an intelligent course for the future.

Once the facts, and the historical background which produced them, are known, the Church will be ready to move forward. This then is the major purpose of the Unit of Research, to define the road ahead, to become the foundation of a strategic program of development and growth.



**SURVEYS** of everything from population movements to telephones give Unit of Research accurate pictures of communities



**BRINGING** Church strategy up to date is Unit's job. Many parishes, gearing themselves to new needs, have gained new life



Griff Davis from Black Star

Great lack of Church in Liberia is clergy. Cuttington College is concentrating on training new leadership

# Cuttington Builds for the Future

## CHURCH IN LIBERIA BEGINS WORK AT NEW COLLEGE

Five degrees north of the equator on the west coast of Africa is Liberia, an independent Negro republic founded almost one hundred years ago by freed slaves from the United States. Its inhabitants, numbering approximately two million people, are made up of two groups.

The larger group consists of people who are native to the country, while the smaller contains the de-

• *The Rev. EDWARD M. TURNER, Assistant to the Director of the National Council's Overseas Department, recently returned from an official visit to Liberia.*

*FORTH*—September, 1950

By the Rev.  
**EDWARD M. TURNER**

scendants of those same slaves who returned to find freedom in the continent of their origin. It is this smaller group, known as Americo-Liberians, who are the educated people and the governing class.

Liberia is a nation of contrasts. There are people of education and culture, yet the masses live in poverty and ignorance, divided by barriers of language and superstition. It is to these masses that the Christian Church is being carried.

Several communions are to be found in Liberia; each is doing a wonderful work while concentrating upon a particular phase. Our work is under the leadership of the Rt. Rev. Bravid W. Harris, the Missionary Bishop of Liberia. Under him the Church is striving valiantly to carry on a three-fold missionary program of evangelism, education, and medical care.

Today the evangelistic and priestly care of the Liberian people must suffer until new native priests are trained to work among their own people. For the past twenty years,

*Continued on next page*



## Cuttington Builds . . .



**CROWNING** Church's school system in Liberia is Cuttington offered. School of agriculture (above is college's new chie

there have been no facilities for this training. Bishop Harris, however, saw that education must be concentrated upon in order to raise up a native clergy which in turn would care for the missions and parish churches in Liberia.

### Cuttington Moved to Suakoko

In a place called Suakoko, more than one hundred miles from the coast, Bishop Harris has built a new Cuttington College (FORTH, April, page 15), which originally was established at Cape Palmas in the southeastern portion of Liberia. Cuttington College functioned in Cape Palmas for many years and trained the clergy now working in that district. Along with the clergy, a great many government leaders also received their training there.

But about twenty-five years ago, the Church was forced to close this

institution, and, with its closing, there were no other means of training replacements for the clergy as they retired. Bishop Harris saw how helpless the Church was without a native clergy, so he petitioned the Church at home to grant him funds from the Reconstruction and Advance Fund to rebuild Cuttington College on a new site, where it would be more centralized and would be available to students from all parts of Liberia.

Today, after four years of preparation, Cuttington College is a completed institution and is, without a doubt, one of the finest schools of higher learning to be found in all of Liberia. The regular four-year college course is offered, leading to degrees in the arts and sciences. In addition, a four-year course leading to the degree of Bachelor of Divinity is given.

It is Bishop Harris' hope and in-

tention that as this school grows, students for the priesthood may take a regular Bachelor of Arts degree and then continue for three years in the School of Theology. This, of course, cannot be done immediately, since there is an immediate need for new priests and since training facilities are inadequate at present.

### Materials Are Imported

The priest in charge of Cuttington College is the Rev. Seth C. Edwards, who is aided by a very able group of American missionaries, capable teachers both in theology and academic subjects.

The physical features of Cuttington College are remarkable when one realizes that everything in the construction of these buildings had to be transported all the way from the United States to Monrovia, Liberia, and thence carried by truck overland



All photos by Griff Davis from Black Star  
Sciences, liberal arts, and theological training are  
teaches new farming methods, which will mean better  
old fine Christians, like boy ringing college bell at right



on a very poor road to the new site at Suakoko. Practically all the buildings are constructed of concrete and should last for many years.

## Opportunities in Agriculture

But perhaps the most remarkable feature of Cuttington College is the training in agriculture that Bishop Harris has made available. Liberia as a country offers many opportunities in this field, and there is no reason at all why the natives of Liberia should not make a good income in the production of agricultural products for export. Their coffee, cocoa, rubber, palm oil, and pineapple are among the finest found in the world, but they lack the ability to produce these things in the volume necessary to make it pay.

Bishop Harris has an extremely capable agriculturist in the person of Fenton Sands, who is in charge

of this program. Mr. Sands has carved farm land out of the jungle and is producing, with the aid of students, most of the above-mentioned food items. The students help Mr. Sands achieve two purposes. First, the program gives them a good practical education, and second, and most important as far as the financial picture of Cuttington College goes, it opens a source of income and revenue to the school, which will, in a few years, make the school entirely self-supporting.

In addition to the agricultural program, Mr. Sands conducts a course in animal husbandry and has been very successful in raising chickens and pigs, something which has not been accomplished in the past. These animals are native to Liberia, but as a result of a lack of knowledge in raising them they are unusually small and provide little food value. Mr. Sands has used a scientific ap-

proach with excellent results. His students will derive a great deal of benefit from his teaching and will be able to return to their homes following their graduation and pass on this knowledge to others.

## The Picture Is Bright

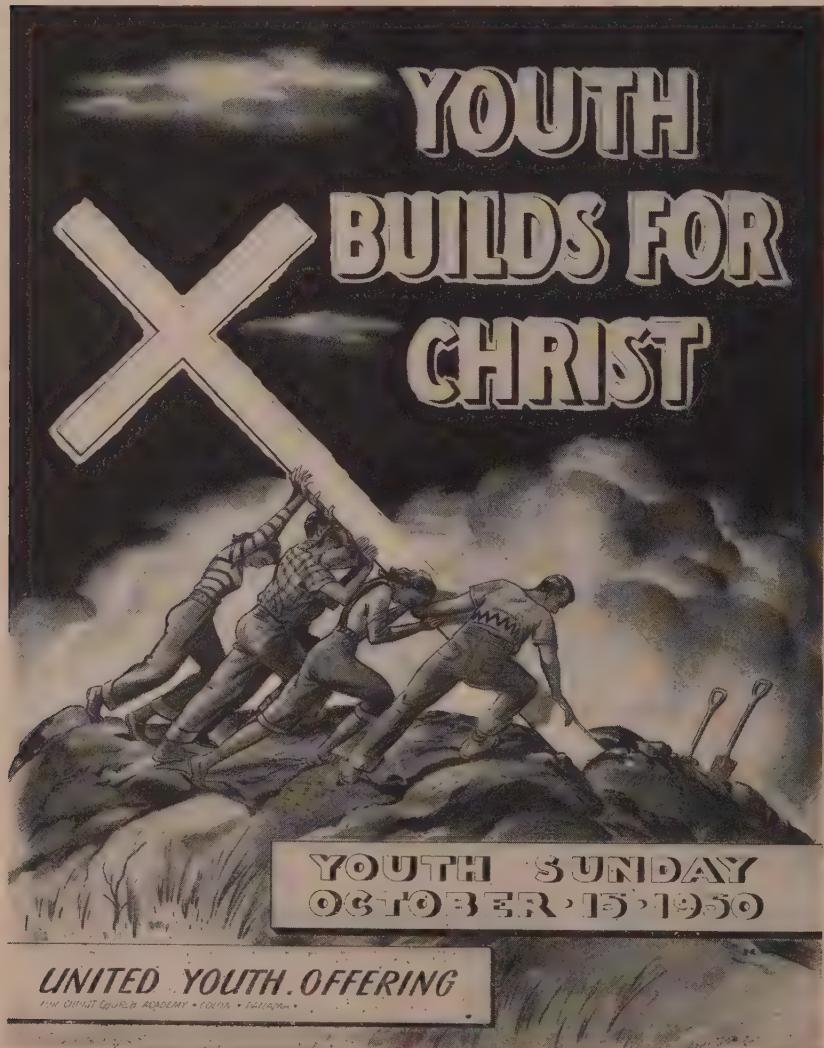
Cuttington College has been in operation for only two years, and we can hardly expect the state of education in Liberia to show any improvement until the people we are training complete their course. Nevertheless, the picture looks bright, and, with a growing list of priests and teachers coming out of Cuttington College, we expect to see great contributions in spiritual welfare and education given to the native people of Liberia.

**EVERY MEMBER CANVASS**  
**November 5—December 3**

THE ancient frame building tottering precariously on the corner of Amador Guerrero Avenue in Colon, Republic of Panama, would not warrant a glance from the casual passer-by, intent upon some business errand or hurrying to lunch with friends. It is much like many of its neighbors, crumbling under the weight of time, eaten through by dry rot and termites.

On the ground floor, gaily colored signs, strangely incongruous against the background of weather-worn clapboard, promote the wonders of Coca Cola and Canada Dry. The second floor juts out, heavy and unbalanced, sagging clumsily on the

CLARENCE WALLACE HAYES, a student at the Church Divinity School of the Pacific, graduated from Christ Church Academy in 1943.



# Two Hundred Stud

CHRIST CHURCH ACADEMY, COL

● By CLARE

poles that seem only by accident to keep it from tumbling down upon the heads of unwary loiterers below.

A small knot of teen-age boys loll against the side of the building, seemingly unmindful of the disaster they invite by putting so much unaccustomed weight on the creaking boards. Four smaller children laugh and chase each other, swinging around the poles in a merry game of tag. A lone customer wanders into one of the stores that occupy

the street floor. A brown-skinned baby crawls happily out of a dark doorway, his mother in quick pursuit.

The noises of business and family life rise and mingle in the humid air. It is indeed a common enough building; surely there is nothing here to excite the slightest interest.

Yet in a large room on the second floor of this same ordinary building, above the tiny shops and the squalid cubby-hole apartments, are held the classes of one of the finest institutions of learning in Colon: Christ Church Academy, *alma mater* of many outstanding citizens and community leaders. For fifty-seven years it has occupied these quarters, standing here amidst the poverty and misery that surround it on all sides, a center of religion and education in a city where only a few people ever learn to read or write.

## Record of Outstanding Service

Founded by the Episcopal Church in 1893, while the French Government still was attempting to build the Panama Canal and Colon was little more than an alligator and malaria-infested swamp, the academy, the oldest private school in the city, holds an enviable record of outstanding service to the people of its community.

And most important, it has served a major role in the extension of the life of the Church to the people of Panama. The school always has been affiliated closely with Christ Church-by-the-Sea, Colon, the second oldest non-Roman church in Central America.

Despite the obvious handicaps imposed by a completely inadequate school building, Christ Church Academy today offers an education which can be compared favorably to that

# Its Share One Room

## 1950 YOUTH OFFERING OBJECTIVE

LACE HAYES



provided anywhere in the world, and which in variety and interest is unparalleled by any similar institution in Colon. Taking a child from kindergarten through the second year of high school, the academy's curriculum covers that of the best schools in the United States.

Its students are grounded in languages, mathematics, geography, history, and science. All courses are taught both in Spanish and English, qualifying graduates for positions throughout the Canal Zone and the Republic of Panama.

### Extras Are Important

In addition, the school provides a number of extras, including special classes in manual training for boys of the upper grades, sewing and needlework for the girls, piano and voice classes, a bugle corps, a promising glee club, a school choir, and a cultural organization. The value of such a program of activities can be seen readily.

Another outstanding feature of the academy is its extension division, operating at night. Commercial subjects, such as typing, shorthand, and bookkeeping, are offered. There is also a special evening session during which individual instruction is given to students of other schools who need additional tutoring to pass their grades and to academy students who desire advanced training, such as those preparing for the seminary. This extension division is unique to the academy; no other school in the city provides such training.

Christ Church Academy is, according to its motto, "not only another school, but a seriously contemplated design for better living." Firmly believing that it is just as important, if not more important, to master the

art of living as it is to master the means of earning a living, this school has combined the teaching of the fundamentals of Christianity with the secular courses offered daily. In a class in religion, children in the upper grades study the history of the Bible and the life of the Church. In addition, a celebration of the Holy Communion held each Friday morning, at which instruction is given, is attended by the school in a body.

But in spite of its fine record, excellent faculty, and splendid program of education, the school at present is facing one of the most critical problems in its long history. The building in which it is housed simply is not adequate for a modern educational institution.

### Years and Termites Take Toll

The years have taken their toll of the wooden structure: the floor sags dangerously, the roof leaks, the entire strength of the building is seriously impaired by termite-eaten beams. In addition, the more than two hundred pupils must study together in a single large hall, 175 by 75 feet, reminiscent of the one-room schoolhouse now passing rapidly from the scene in the United States.

They sit at right angles to each other according to grade, the first and second together, the third and fourth, the fifth and sixth, the seventh, eighth, ninth, and tenth. Along one wall are the typewriters used in the commercial classes; along another, library books and storage cabinets vie for space with the stage.

A new building with separate classrooms, a complete library, auditorium, all those facilities which are taken so much for granted in most places, are an absolute necessity for Christ Church Academy.

In fact, something must be done immediately to provide such a building. For an ultimatum has been

received from the Department of Health, directing that the present structure be replaced by the middle of March, 1951, or the school cease operation on that date.

The building has been condemned several times before, but through the pleading of the superintendent and others it was permitted to continue its work because of the fine contribution it was making to the life of the community. But now there is no choice.

### Boon to Entire City

A new school would be a boon to the entire city. In addition to providing space for the establishment of a full high school through the twelfth grade, with increase in enrollment to five hundred students, a new building would serve as a Christian youth center. The city of Colon has few recreational facilities. The school, therefore, has become the center of parish activities and the meeting place of many local cultural groups who are working to improve the social standards of the community.

The people of Panama are hungry for the Church and the Gospel of Christ. But to fulfill the task of "preaching the Gospel to all men" in this strategic area of the world, the training of a strong native ministry is a necessity. Since the greatest handicap to the development of a native ministry is that of education, it may be seen how vital the continued operation of Christ Church Academy is to the continued success of the Church's work in this area.

Therefore, the young people of the Church, through their United Youth Offering this year, not only will contribute to an immediate emergency, but literally will lay the foundation for the future growth of the Church in Central America.

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FORTH readers who enjoyed reading Visual Aids Build a New Parish (June, page 16) will be interested in another article on the work of the Rev. James K. Friedrich, president of Cathedral Films and associate of St. Michael and All Angels', Sherman Oaks, Calif., which appeared in the June issue of *Liberty* magazine.

Mr. Friedrich recently received an honorary LHD from Wagner College.



EARLY HOUR of Wednesday morning Communion services does not daunt students at Oregon State College, Corvallis (above). This service is very important part of multi-faceted Canterbury Club program under direction of Helene Schnurbush, college worker



HAVEN during exam time, and scene of innumerable snacks, bull sessions, and committee meetings is apartment of Miss Schnurbush (left). Church of the Good Samaritan, Corvallis (below), is center of college work, where students are given active part in parish life. Church building has proved far too small for large congregations during college terms



# Each Day a Brings So

WHAT was it somebody once said about the world being a booming, buzzing confusion? Those words aptly describe the situation in which a college worker finds herself. The days are one continuous whirlpool of committee meetings, discussions, mimeographing, trying to find people, and absorbing so much coffee one feels that she is taking on all the attributes of a percolator.

Yes, college work is wonderful for people who suffer from insomnia. They won't have it long. They may find their hair graying or falling out with startling rapidity, they may develop many kinds of neuroses, but with a day's work that begins upon awakening and often lasts till midnight, few are plagued with insomnia. Yet everyone I know involved in college work seems to enjoy his work thoroughly, for it is absorbing, challenging, consuming, and really just plain fun.

The scheduled events of the week may seem little better than organized confusion, but they do have a pattern and a purpose. The total program of the Canterbury Club at Oregon State College in Corvallis is similar to that on other campuses where there is a full-time college worker or chaplain. This program is six-fold: worship, study, service, giving, unity, and evangelism.

Fundamentally the purpose is to bring the ministry of Christ to the entire campus community. The program emphasizes the centrality of worship and regular participation in the life of the Church, the spiritual nourishment, as well as the study and discussion groups, the socials and coffee hours.

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• HELENE SCHNURBUSH, college worker at Oregon State College, Corvallis, is a Windham House graduate, class of '47.

• By HEL

# Oregon State Something New

The Church of the Good Samaritan, the lone Episcopal church in Corvallis, is in a good position to minister to the academic community. The churches in town have very amicable relationships with the college administration. The facilities of the student Memorial Union, for example, are offered for Wednesday morning services of Holy Communion at 7:10. Each week it is a surprise and joy to find at least twenty-five, and on special occasions as many as eighty, students willing to trudge across the campus and skip breakfasts for this service.

Oregon State College, the largest and oldest of the State-supported institutions of higher learning in Oregon, is primarily a technical and professional school. A land-grant institution, it offers specialization in science, engineering, industrial arts, forestry, home economics, pharmacy, education, agriculture, business, and technology. Besides Oregon State, there are five other institutions of higher learning in the State system and about nine other colleges in Oregon.

The rough total of fifteen in the whole State presents an interesting contrast to the more heavily populated eastern States, where in Boston alone there are over sixty colleges or schools of higher learning. Among the seven thousand Oregon State students, four hundred give the Episcopal Church as their preference. This is less than six per cent, but enough to form a sizeable parish. Forty-five faculty members are also a vital part of the picture.

There is a song in *Brigadoon* describing mother's wedding day, and one line reads, "and McGee hung on the wall." If only such arrangements were possible in churches, Good Samaritan in Corvallis could boast

Continued on page 28

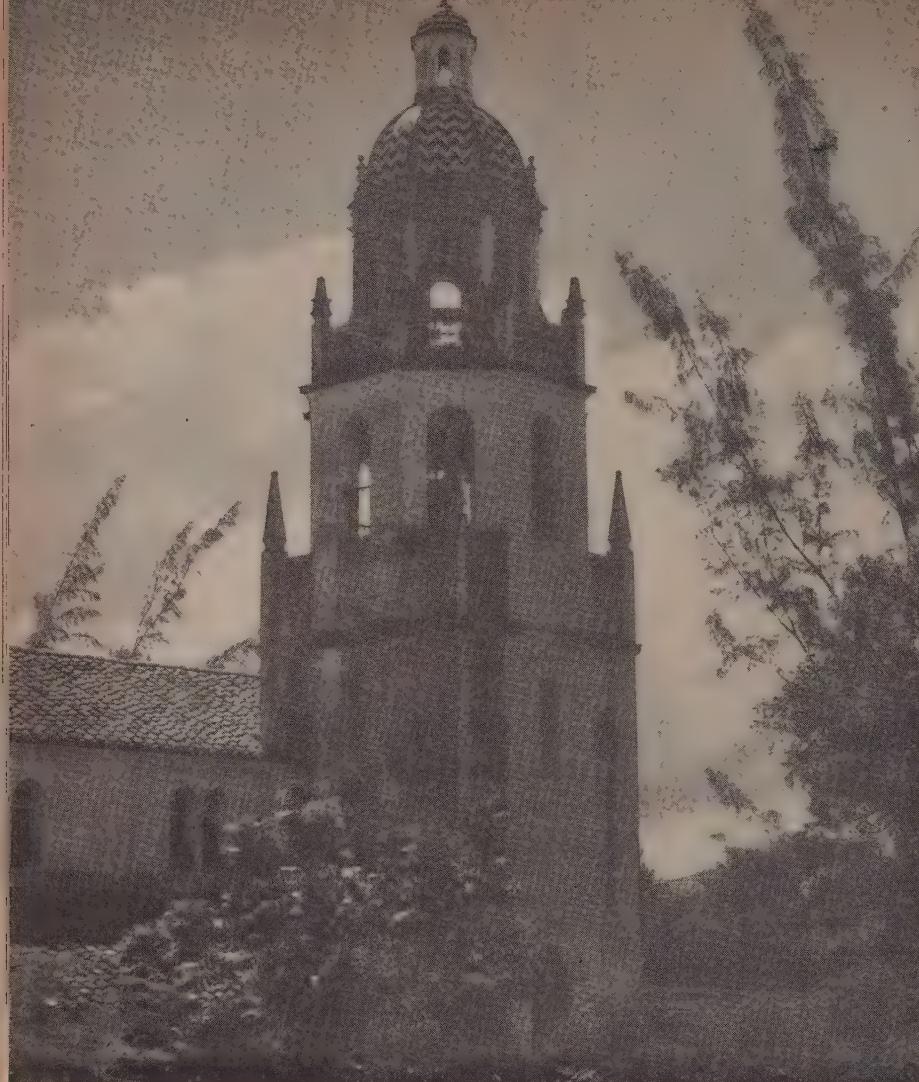


ALWAYS AVAILABLE for consultation and guidance are the Rev. Charles S. Neville, Good Samaritan's rector, and Miss Schnurbush. Many students gain firmer faith and better understanding of Christianity; ten have offered themselves for Church work



SUNDAY SUPPERS give students chance to try out their favorite recipes. Lively discussions following suppers, weekly study groups, varied social events, radio broadcasts written by students, retreats, working with other campus organizations, are part of Canterbury life. Below is Evening Prayer Service, conducted by students every Sunday





CHRISTIANITY, as well as three R's, is taught in well-equipped, progressive school, owned by Spanish-speaking congregation of St. John's Cathedral, San Juan, Puerto Rico

Harwood Hull

We docked in San Juan Bay early in the morning. Even as our ship slowly nosed its way into the harbor, the warmth and the indescribable witchery of the tropics came out to meet us. The night before we all had felt rather damp and a little the worse for wear; our entire trip from the United States had been spent miserably enduring the Atlantic in various forms, ranging from a fine mist to sloshing waves, which invaded the privacy of our stateroom through a broken porthole.

But that morning, in the face of brilliant sunshine and luxurious white surf, all past discomforts were forgotten. Natives swarmed around

the ship calling in Spanish and English, friendly and appealing. The Rt. Rev. Charles F. Boynton, Missionary Bishop of Puerto Rico, waved a welcome from the dock. Boys clamored in broken English for our baggage. We were in Puerto Rico.

Bishop Boynton quickly took charge of the group, rescued some who were attempting to give instructions to a porter in Spanish, with singular lack of success, and whisked us to the lavishly beautiful Hilton Hotel for lunch. Our whirlwind trip through the Island had begun. (Mr. Dill's article, *Two-Fifty Tour of Puerto Rico*, describing this trip, appeared in the June issue of FORTH, page 10.)

The next morning we were taken to St. John's Cathedral in San Juan

● RUSSELL E. DILL is Treasurer of the National Council.

# Eyes Are T At Cathed

by the Canon, the Rev. Aristide Villafañe, who has been priest-in-charge of the Spanish work in San Juan since it was begun in 1925. There we visited the Episcopal Cathedral Academy, the pride of everyone connected with the cathedral. We were taken from classroom to classroom and given the opportunity of seeing the school in action.

As we entered each room, we immediately were surrounded by a cluster of friendly children with alert, well-scrubbed faces, eager to demonstrate their knowledge of English. With the memory of our own attempts in Spanish still fresh, we were greatly impressed by the extent of their knowledge!

To the Spanish-speaking congregation of the cathedral, the academy in which we stood is more than just a school. It is a symbol of sacrifice—and attainment. For this school, they gave up their greatest dream; and through this school, their dream now is coming true.

It all began in 1946. For many years prior to that time, the congregation, under the leadership of Canon Villafañe, had been working diligently toward the attainment of parish status. From their contributions a substantial amount was allotted regularly to a Pro-Parish-Status Fund. Every member of the mission looked forward with great pride to the year 1950 when this fund would be sufficient, along with increased pledges, to permit them to ask confidently for recognition as an aided parish. Thus they would become the first Spanish-speaking mission to achieve parochial standing.

But if their Pro-Parish-Status Fund was large enough to support a parish, it also was large enough to be used for other purposes. And Puerto

● By RUS

# ned Ahead

## l Academy

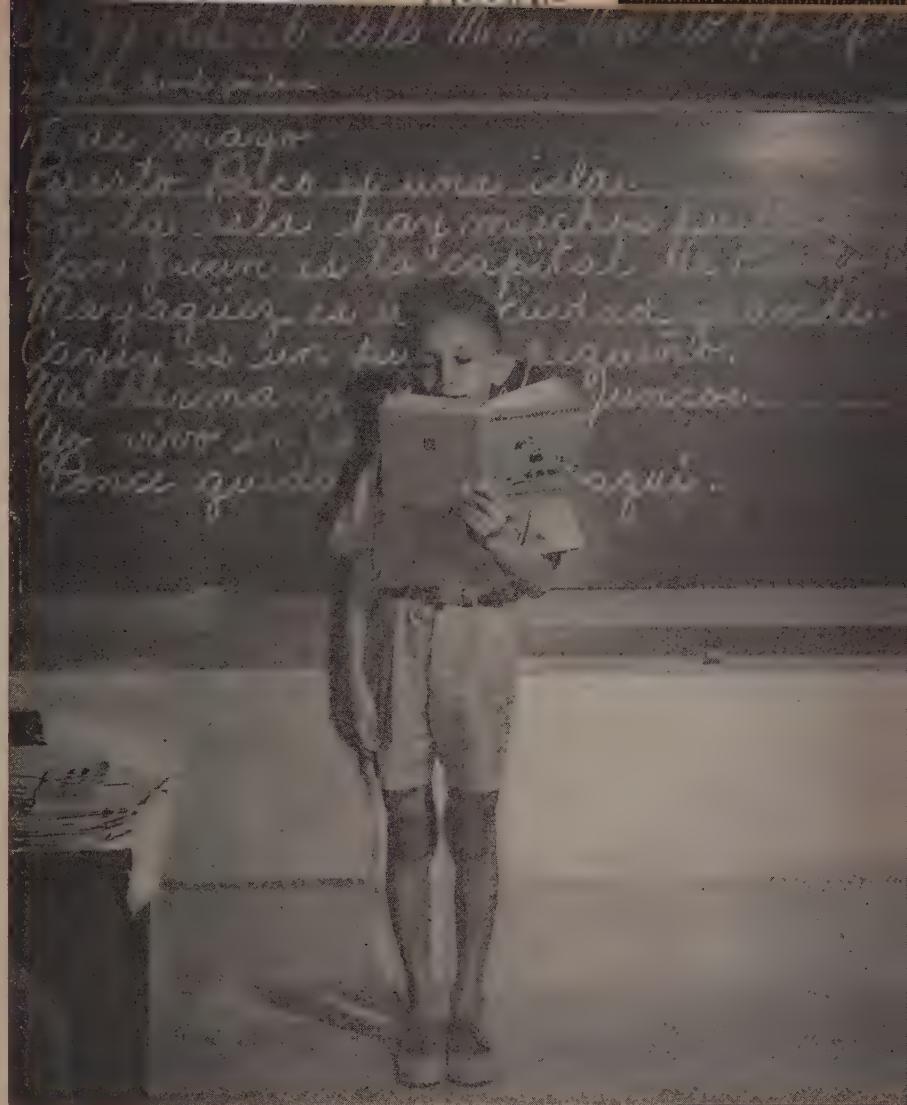
Rico in 1946 was faced with a serious educational problem.

Despite every effort by the Department of Education—the expenditure of vast sums on new school buildings and the training of public school teachers as rapidly as possible—more than fifty per cent of Puerto Rico's children were unable to attend school because of the shortage of buildings, teachers, and equipment. More and more parents appealed to Canon Villafaña to begin a cathedral school, so that their children might receive religious and moral as well as academic training under the guidance of the Church.

Canon Villafaña and the representatives of his congregation made a serious and difficult decision that spring. They would sacrifice, at least for the time being, their goal of parish status, and use the Pro-Parish-Status Fund for the development of a cathedral academy.

Fortunately, one wing of the cathedral, built originally to house St. Catherine's School for Women Workers, was more or less suitable for a school building. It had been used as a parish house ever since the training school was closed during the depression, but could easily be adapted for day-school purposes.

In August, 1946, the Episcopal Cathedral Academy enrolled its first class of thirty kindergarten children. During the school year 1947-48, a first grade was added, and the academy received the official recognition of the Insular Department of Education. The policy of adding one grade each year has been followed from the beginning, until at present the academy consists of two kindergarten groups, two first grade groups, a second grade, and a third grade, with a total of 230 pupils.



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**SMALL pupil is one of minority of Puerto Rican children who are receiving education. Cathedral Academy, San Juan, was started to help country's desperate need for schools**

The school has, in addition to Canon Villafaña who is the director, a principal, assistant principal, six accredited teachers, and two substitute teachers. The principal and one of the kindergarten teachers have been working without pay since the establishment of the school. Mrs. Villafaña, who resigned from her position as instructor in the Santurce High School to help in the academy, also donates her services.

From the beginning the academy has been entirely self-supporting. All operating expenses, which at the present time amount to more than \$10,000 annually, are completely covered by the fees charged the students for instruction and transportation. In addition, approximately \$8,000 has been spent on classroom equipment and in renovating the

building, and three first-class buses, costing \$12,000, have been purchased to transport the children to and from school.

This year, with their school well established, the cathedral congregation once more were able to turn their full attention toward the original and cherished goal—parish status. And they found that, far from having to give up the idea entirely, they actually were closer to their dream than they were four years ago.

And it was through the Episcopal Cathedral Academy, built, they thought, at the sacrifice of parish status, that this was accomplished. Brought in by the children of the academy, the adult congregation has grown by leaps and bounds; in the past four years, it has doubled in

*Continued on page 24*



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### Eyes Are Turned Ahead

Continued from page 23

size. Contributions have soared also, until today once more parish status seems not too far away. Once more these people can look forward to the day when their dream will become a reality.

As we walked through the academy, we realized more and more the magnitude of what had been accomplished. Here, in this lush tropical country is a well-run, progressive school, with highly trained teachers and up-to-date teaching methods. No one who has not been to Puerto Rico can realize how almost out of place it seems. We may smile reading the travel advertisement: *Magic Puerto Rico, where the past mingles with the present, and the years go by in a timeless golden haze.* But it is true. The languid, beautiful days, the perfect weather year in and year out, have an almost hypnotic effect.

But the cathedral school has little time for golden hazes. In it the present mingles with the future, and each year is an addition, not a subtraction. It remembers its debts to the past; but its eyes are turned ahead, not back. It is a refreshing oasis of vitality in a placid world.

AMERICAN soldiers are going to church in ever-increasing numbers, according to a survey made recently by the Office of the Chief of Chaplains. This survey, which did not count attendance of military personnel at civilian churches, revealed that an average of more than 500,000 men are present each month at religious services conducted in Army chapels.



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# CHURCHMEN in the NEWS



Fred L. Maytag II pins 50-year emblem on Maytag Company's oldest active employee

## Christian Understanding in Labor-Management Problems

ONE day last fall the parishioners of St. Stephen's Church, Newton, Iowa, filled the living room of their leading citizen to honor the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia. His host was Fred L. Maytag II, president of the Maytag Company and communicant at St. Stephen's.

Mr. and Mrs. Maytag often open their home for parish receptions and parties, since the mission has no parish house. While Bishop Harris was a house guest of the Maytags, he and his host discussed the work of the Church in Liberia. During one of their conversations Fred, as everyone in Newton calls him, asked Bishop Harris if he'd like to have a washing machine sent to Liberia. The bishop was delighted.

Fred Maytag learned the rudiments of his family's business by working in the machine shops of the plant during his summer vacations. After graduating from the University of Wisconsin in 1933 he became a sales representative and three years later was made vice president. When, in 1940, he became president, the company's record of employee relations was abominable. Today they

are the best they have been in many years.

The democratic manner in which the thirty-nine-year-old president runs the world's largest washing machine company is a far cry from the rugged paternalism of his father, Elmer H. Maytag, and his grandfather, Frederick L. Maytag, founder.

Fred Maytag II is noted for his Christian understanding of labor-management problems. He believes that much of the labor unrest in recent years has been management's own fault. Along with self-serving and misguided labor leaders, he feels management must share the blame for bad human relations. Though he opposes the closed shop, his labor policy is liberal, but not soft.

As Newton's leading citizen, Mr. Maytag feels a responsibility toward his fellow citizens as well as toward his employees. Believing that Jasper County needed more vigorous representation in the Iowa senate, he submitted his name for nomination in the June, 1946, primaries, and won on the Republican ticket with a substantial majority.

Fred Maytag is a big man with a

Continued on page 26

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### Churchmen ... continued

tenacious mind and almost inexhaustible energy. He invariably manages to excel at whatever he does, whether he is fixing a toy or taking motion pictures. He is a camera enthusiast and has won prizes for his pictures. He recently made a 16 mm. movie and won a prize for that. A licensed pilot, he flies his own Cessna-195 plane on many business trips and pleasure junkets.

Despite his active business and civic career, Fred is a family man. He likes to spend as much time as possible with his wife, the former Ellen Pray, and their children, Ellen Louise, 14; Frederick Louis III (nicknamed Fritz), 13; Martha Ann, 10; and Kenneth Pray, 5. All the Maytag children attend St. Stephen's Church School. Kenney goes to the church kindergarten, and Martha Ann belongs to St. Stephen's junior club. Fritz and Ellen, who were confirmed this spring, are members of the youth group and sing in the choir. Fritz is one of St. Stephen's two acolytes.

Fred Maytag became a member of the Episcopal Church in 1934 when he was baptized in Wynnewood, Pa. He was confirmed in 1947 by the late Bishop of Iowa, the Rt. Rev. Elwood L. Haines. He is an active member of the Episcopal Men of Iowa and of St. Stephen's men's club. Mrs. Maytag is also an active communicant and member of St. Stephen's guild.

• The Rt. Rev. R. BLAND MITCHELL, Bishop of Arkansas, has been elected Chancellor of the University of the South, Sewanee, Tenn. . . . The Rt. Rev. CHARLES BLAYNEY COLMORE, retired Missionary Bishop of Puerto Rico (FORTH, December, 1948, page 24), died June 28 in Winter Park, Fla.

• DAVID E. BRONSON, Chancellor of the Diocese of Minnesota, has been elected a trustee of the Church Pension Fund. . . . SPENCER MILLER, JR., onetime Consultant to the National Council's Department of Christian Social Relations, has been inaugurated president of American International College, Springfield, Mass. . . . MITCHELL M. HADDAD, executive

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## Churchmen ... continued

assistant at St. Paul's Cathedral, Buffalo, N. Y., and editor of the Western New York diocesan edition of *FORTH*, was ordained deacon on June 29.

• The Rev. DAVID C. COLONY, rector of St. Martin's Church, Metairie, La. (*FORTH*, December, 1948, page 18), has been elected president of the Episcopal Parish School Association. . . . The Rev. JAMES THORNTON LODGE, rector of St. John's Church, Montclair, N. J., for thirty-four years, died July 11 in Concord, N. H.

• JAMES N. GILCHRIST is acting comptroller of the National Council. He succeeds Frank J. Crow who recently resigned. A graduate of New York University, Mr. Gilchrist is a certified public accountant and has been a member of the staff of Price, Waterhouse, and Company, New York, since 1940.

• The new Metropolitan of the Church of India, Pakistan, Burma, and Ceylon is the Rt. Rev. ARABINDO NATH MUKERJEE, Bishop of Delhi. He succeeds the Most Rev. GEORGE C. HUBBACK, who was the first Metropolitan of India.

• The Rt. Rev. ANGUS DUN, Bishop of Washington, is the chairman of the recently organized Commission of Christian Scholars of the Federal Council of Churches. THEODORE M. GREENE of Yale is also a member of the nineteen-man commission which will study the moral implications of area bombing and military use of nuclear bombs and other weapons of mass destruction.

• The Rev. PAUL YASHIRO (*FORTH*, March, page 20), son of the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the *Nippon Sei Ko Kwai*, was ordained priest on June 4 by the Rt. Rev. JOHN B. BENTLEY, Vice President of the National Council.

• HENRY W. SHERRILL, eldest son of the Rt. Rev. HENRY KNOX SHERRILL, Presiding Bishop, was ordained deacon on May 31. He will serve his diaconate as curate of Christ Church, Grosse Pointe, Mich.

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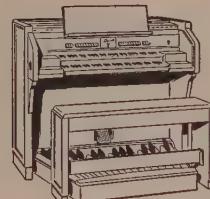


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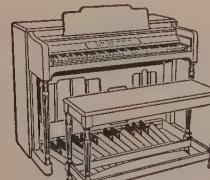
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## Each Day at Oregon State

Continued from page 21

larger congregations. But as it is now, during the college year the church bulges at the seams and spills over at the edges, slightly resembling the predicament of the old woman in the shoe. It is a rather happy circumstance to find space at a premium, the church overflowing with people, and, on occasion, the congregation lined on the sidewalk waiting for the next service.

An activity center for the use of the whole parish was purchased two years ago. This has provided much needed office space and room for small meetings as well as a comfortable apartment for the college worker.

The apartment assumes the appearance of Grand Central station as the months roll by. Books find their way in and out of the apartment quite readily. The record collection never cries for neglect, and *South Pacific* has high priority. Some students still can't brew a pot of coffee without some hilarious mishap.

At the heart of Canterbury's program lie the regular services of the Church. Evening Prayer on Sunday conducted by men and women, and Holy Communion on Wednesday morning are especially for students. Everybody has a chance to try his own brand of home cookery at the Sunday suppers which students share in preparing, and the discussions following, planned by the program committee and led by faculty members and clergy, give substance for the intellectual growth of the students.

Weekly study groups offer an opportunity to dig more deeply and more consistently into specific aspects of the Bible. Social programs on Friday evenings fill some of the gap for those not involved in the fraternal life on campus. And then there are many special events, such as the joint meetings with other college groups, participation in the Campus Religious Council and its activities, student-faculty Corporate Communions each term, weekend retreats, regional conferences, and work camp.

One unusual opportunity that presents itself each term is the prepara-

Continued on next page

## Each Day at Oregon State

Continued from page 28

tion of a series of five fifteen-minute evening meditations which are broadcast over the local radio station. Scripts are written and presented by the students, and some very fine religious programs have resulted. The last series, entitled, Go Ye Into All the World, featured dramatic incidents in the lives of outstanding missionaries, and was written by a student who received his degree in industrial arts this June.

Most of the married students are working or raising families. For them there is a couples' club which meets monthly, primarily for social purposes, though the women do share the responsibility for keeping the choir vestments in order. With them, as well as with the single students and faculty, there is a consistent calling program going on with the college worker and clergyman attempting to reach personally all who give the Episcopal Church as preference. A committee on public relations has assisted in this process. After a light supper, pairs of students have gone calling to meet the rest of the Episcopalians, to invite them to participate in the Church's program, to register the Church's interest, and to offer their friendship.

The Church's life here in Corvallis and at Oregon State College is a family affair, and the students are a definite part of that family. The coffee hour they instituted following the 11:00 a.m. service has been one evidence of this. The rector, the Rev. C. S. Neville, and the college worker share co-operatively in the important task of ministering to the people in the college community, and this joint concern and effort has borne its intangible fruit.

Seven men and three women students, one a nurse, have offered themselves for the work of the Church. Some have shown a fuller understanding of bringing Christianity into their technical vocations. We hope the majority has caught the idea of the importance of participating in the life and work of the Church now and after graduation. That is all we can ask, and we feel thrice blessed for the privilege of carrying on this important work.

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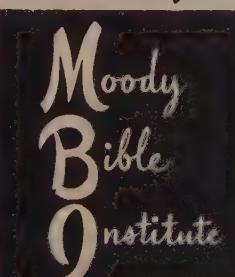
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## Built in Pharaohs' Tradition

Continued from page 12

since proceeded in order. All the massive wooden timbers were treated with an adz. No paint will ever be applied to their warm tones, and the knots and cracks will remain undisguised just as nature made them. Windows were fitted into their openings, wiring was installed, and the furnace pipes were buried in earth.

The heating problem has been solved in the modern rather than in the traditional manner. In fact, the early Franciscan churches, in whose line of descent St. James' stands, were hardly heated at all in former times; and in some of them even now one small stove is expected to warm a congregation of Pueblo Indians in a nave perhaps sixty feet long.

The new Church of St. James is heated with adequate furnaces, so that it should be as comfortable in winter cold as in summer heat. A competent authority assured us that if the walls were not of *adobe* two and a half feet thick, a heating plant approximately three times as large would have been necessary. It already has been demonstrated through eight years by the *adobe* Chapel of St. James (a preliminary structure in use until the new church was ready, serving after that as a parish house) that two-foot *adobe* walls without either artificial heating or cooling limit the 100-degree seasonal swing of temperatures in Clovis to much less than half the outdoor range.

The utilitarian motive apparent in the heating system is also apparent everywhere else. We chose an indigenous style and medium for our church, not because we wished to be quaint and archaic, but because

Continued on next page

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## Built in Pharaohs' Tradition

Continued from page 30

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Continued on next page

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## Built in Pharaohs' Tradition

Continued from page 31

the massive walls; the carpenters who framed windows and doors, floored the balcony; the truck drivers who hauled cement and sand and lumber; electricians who fashioned conduits, threaded the wires; plasterers who smoothed the uneven walls; plumbers who installed the heating system; metal craftsmen who fabricated copper downspouts and tinwork; men who poured concrete, carved the timbers, laid the roof; draftsmen who traced the plans; the architect who created them; and the builder, Bill Nelson, who supervised everything.

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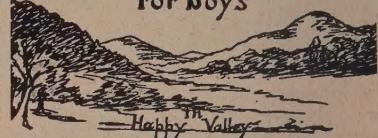
Gathering into its fabric memories, traditions, and all the richness of long use, the church will, as churches do, ripen slowly to maturity. By the year 2150, perhaps, its altar, its ponderous walls and beams should be attaining to the serene dignity of age. We shall not be here then; but without thinking of posterity, we have here and now the joy of building to the exaltation of religion and the delight of those who love beauty.

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ALMIGHTY and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. Amen.

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